





*Worthington*

# INDUSTRY

ON

# CHRISTIAN PRINCIPLES.

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"Whatsoever ye do, do all to the glory of God."—*1 Cor. x. 31.*



*Seeleys.*

FLEET STREET, AND HANOVER STREET,  
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26.11.67.

L. Seeley, Thames Ditton.

HRS  
22.5.96

TO THE PRESIDENT AND MEMBERS  
OF THE  
SOCIETY FOR PROMOTING UNIVERSAL PEACE,  
THESE PAGES  
ARE RESPECTFULLY INSCRIBED, BY  
THE AUTHOR.

## PREFATORY NOTE.

THE following Essay written in Florence, anterior to the opening of the Great Exhibition of the Industry of all Nations, and in reference to it, was in part the result of personal observations made in the course of the previous summer and autumn in Germany, and throughout the Austrian empire. It was transmitted to England in the form of letters in the month of April, which may partly account for some of the sentiments having already appeared in print.

*Newington Butts, Sept. 1851.*

“ Filosofia, mi disse, a cui la intende,  
Nota, non pure in una sola parte,  
Come natura lo suo corso prende  
    Dal divino intelletto e da sua arte ;  
E se tu ben la tua Fisica note,  
Tu troverai non dopo molte carte,  
    Che l’ arte vostra quella, quanto puote,  
Segue, come il maestro fa il discente,  
Si che vostr’ arte a Dio quasi è nepote.  
    Da queste due, se tu ti rechi a mente  
Lo Genesi dal principio, conviene  
Prender sua vita, ed avanzar la gente.”

*Divina Commedia. Cantica Prima.*

Canto xi. v. 97—108.

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## CHAPTER I.

### INDUSTRY ESSENTIAL TO THE DEVELOPEMENT OF THE CONSTITUTION OF MAN.

IF there be one course of human policy more conducive than another to the welfare of mankind, it is that which consists in the well-regulated cultivation of the arts of peace.

Man has been endowed with faculties and capacities, in the exercise of which, he obtains, not only present satisfaction and good to himself, but procures an accumulation of advantages to others in succession, advantages to his family, to his country, and to mankind generally.

These faculties and capacities have a determined relation to the condition in which man has been placed, to the elements with which he is surrounded, to the structure and materials of the globe he inhabits, to the vegetation which covers and ornaments its surface, and to the living creatures over whom he has been created supreme.

The constitution of nature and the constitution of his own examining, reflecting, and determining mind, have been so adapted to each other, that by the exercise of the latter he is enabled to apply to his own use, and for

the furtherance of his own pursuits, designs, and objects, all the vast materials and resources furnished by the former with an especial reference to the requirements of progressive civilization, and proficiency in the arts of social life.

Man cannot indeed alter the laws of nature, nor would he ever desire to do so, for it is in virtue of their immutability that he is enabled to calculate the success of his operations, and to obtain the results he desires to effect; but though he cannot alter these laws he can do what is much better, he can turn them to his particular advantage, and make the most refractory of natural agents the obedient servants of his imperious will.

This victory of mind over matter is great, very great, and we have witnessed in recent years most astonishing and almost incredible examples of it; but there are other triumphs than this which man is required to effect, there are more important principles in our human economy than those through which the physical world is made subservient to our purposes, and the productions of nature come to reflect the genius and intelligence of man.

Besides the world of external objects with which the mind becomes acquainted through the medium of the senses, there is also the world of cognizable objects within itself, to wit, its own impressions, ideas, capacities, and faculties; to these, as to itself, the mind turns its reflective activity, considers its own nature, judges of its own operations, and of the acquisitions it has made. From itself alone the mind receives the knowledge of its own existence, and the certainty of its own identity; within itself it finds the criterion of truth, and is assured of the reality of all fixed principles.

From the knowledge of itself thus acquired, the mind obtains an insight into the nature of that connexion

which links it with the existence of a higher order of intellectual beings, and thus comes to perceive, within the compass of its observation, more worthy objects of its regard, more ennobling realities for its attention and admiration.

But this self-inquiry into the nature of mind and its phenomena, by which its own image is revealed to itself, and through which it is enabled to obtain a glimpse of Him who is invisible, furnishes a still more important subject for consideration than its own intellectuality.

Within the secret chamber of the mind's innermost recess, it finds a tribunal established to which it is itself amenable—a tribunal which it cannot evade, a minister of justice whose authority it cannot deny and whose power it dare not dispute; a judge inexorable whose decisions are felt, and whose sentence of approval or disapproval, of acquittal or condemnation, is carried out spontaneously in satisfaction or remorse:—this judge is CONSCIENCE, the appointed regulator of all motives of human action, of all ends proposed to be accomplished, and of all the means adopted for their attainment—the representative within us of that righteous Governor who is above all.

Hence in addition to that intelligence which has reference more especially to physical nature and the material wants of man, in addition to that intelligence which takes cognizance of itself, there is an intelligence which has reference to our moral nature, which regards our actions as moral beings, which encourages or admonishes, approves or condemns; through which we learn the value and importance of a right regulation of the moral feelings and of the affections, the required subjection of the will to the reason, and of these to the authority of conscience. It is by the operations of this controlling

power within us that we are more especially brought into the presence of Him in whose likeness we were created.

Thoroughly to appreciate therefore the importance of cultivating the arts of peace, we must consider industry in reference to man as an intelligent, a moral, and a spiritual being, whose views and hopes are not limited to this present scene, as one who, according to the performance of his duties here, will take his place hereafter in that great scheme of eternal existence of which this life is the preparatory stage. It will thus become apparent that industry, which is the source of individual gain, the basis of the wealth and prosperity of nations, when rightly exercised and carried out in reference to the high and all-important interests which are here at stake,—in reference to those moral motives which are the foundation of the virtuous character, and to that conscience in which is the knowledge of good and evil, is indeed the proper business of life; and that God, in appointing labour as man's portion on earth, not only blessed that labour to his present prosperity and increase, but blessed it also to his eternal good.

## CHAPTER II.

### INDUSTRY NECESSARY TO THE ATTAINMENT OF PRESENT AND FUTURE HAPPINESS.

MAN, essentially the same being wherever he is found, with the same faculties and capacities, affections and passions, exhibits collectively such differences in his physical character, his mental attainments, his moral feelings and religious persuasions, that but for the authority

of an unerring record, we might, *à priori*, entertain some reasonable doubt if all the varieties of the human race were really derived from the same family origin.

On patient investigation, however, these differences are observed to have a certain connexion with each other, and such relations of gradation among themselves, that they may all be traced up to definite causes acting on a primitive type. These causes which have an intimate and inseparable connexion with one another, may, for the sake of convenience of consideration, be classed, according to their relative importance, into the *religious*, the *moral*, the *mental*, and the *physical*, these latter being rather accidental than essential.

In the rudest state of society man's physical wants may be regarded as the all-prevailing motives of human action: to satisfy these, and to gratify the animal desires, were, and ever will be, with beings in the lowest scale of humanity, the principal, if not the only objects.

But what that state of human society is—so fallen from its high and noble birthright, we have the painful evidence in the condition of those races, which farthest removed from the centres of civilization, and sunk more especially under the influence of uncultivated nature, exhibit in their degraded intelligences, their depraved manners, and deformed persons, the fatal consequences of the neglect of religious principles, of moral motives, and of industrial habits—the well-known causes of all the evil prevalent among the most civilized communities.

That the first family of man was almost, if not entirely, animal in its dispositions and propensities, is neither philosophically probable, nor consistent with early tradition, and is contradicted by revealed truth. Man was no doubt created in the possession of all his faculties and capacities, and from the first had worthy objects placed before his

mind, for the exercise and development of his intellectual, his moral, and religious nature. The philosophy of analogy would argue this, and Scripture assures us that the human species was created perfect—that is, possessing in operation all its powers and privileges: had it not been so, then would man, *per se*, have been inferior in his kind to the lower animals, and the consummation of God's creation would have been devoid of his image.

How then came our human nature to fall from this state, and to exhibit eventually the degraded characters which we find it does? This question is solved by divine revelation, and is confirmed and explained by the analysis of our human constitution considered in relation to those laws by the observance of which it was ordained that man should live and prosper on the earth.

Mortal violence was done to conscience, the will overcame the reason, soon brute force prevailed, the evil passions triumphed—God was no longer adored in spirit and in truth—and as men did not choose to retain God in their knowledge, God gave them up to a reprobate mind,—hence with the extinction of religious truth, the moral faculties became depraved, the intellect darkened, and physical deformity followed.

This is the course of things related in Scripture and confirmed by human experience; a course applicable alike to all the conditions of human life, in which, when its higher and more important duties are neglected, disorder is generated, and ruin proportionate to the negligence succeeds. As in the daily observed intercourse of the world, those who are indifferent to its concerns, whom apathy and indolence render insensible to its pursuits, and a selfish sensuality separates from the course of its onward progress, are left behind in its career, and sink to those depths of degradation to

which their conduct draws them, so do we find fallen to the lowest condition in the scale of humanity entire communities of our fellow creatures, through the operation of the same and analogous causes, the effects of which, confirmed by habit and the physical influence of localities to which nature has removed them, are exhibited in the degenerate condition of savage tribes, who following the low instincts of their animal nature, bear on their deformed persons the mark of their disgrace.

It is well known that throughout the habitable globe the influence of climate and of other geographical conditions is only secondary, and is almost entirely under the control of human energies and powers, so much so, that situations apparently the least favourable for the exercise and developement of man's capacities, not unfrequently are shown by the result to be quite the contrary, and seeming defects are transformed to real advantages: so that the difference in the condition of man is not so much that which physical nature has occasioned, as that which has been occasioned by himself, and in which nature has co-operated only so far as he was willing that she should. In fact it may be remarked as a general principle, that the more nature does for man, the less he is disposed to do for himself, hence, where little industry is required, there will be little exertion, and there the human race will remain in continual childhood: whereas, on the contrary, the more that man is stimulated and required to exert his powers, there will human nature attain its more perfect developement, there will the sciences and the arts flourish, there will civilization exhibit its more mature character, and just in proportion as these exertions cease, so will it sink into premature decay. Whatever stimulates to activity is desireable, not so much for the immediate success it brings, as for the multiplied operations which it sets in motion.

Activity is man's natural element, in it he feels that he lives, acquires force and capacity to effect his purposes—his body is strengthened, his mind expands, his moral faculties are developed, scope is afforded for the exercise of his affections, and for the cultivation of religious principles, and he becomes under the just observance of the laws of his entire constitution, the intelligent moral, and religious being which his Creator intended and designed that he should be. Industry is that universal activity which involves the interests and well-being of the whole human race, whatever therefore imparts to it an impetus and favours its progress, assists in the advancement of civilization, and in the developement of the purposes of divine providence. In every determined course of action, perseverance is increased by the obstacles presented, while success is thus rendered more certain, and the gratification of it proportionably greater.

Such is the arrangement of things in the constitution of this world, that human exertion is the essential condition of human prosperity, without which it not only cannot be, but multiplied misery comes in its stead. This exertion requires to be directed, not merely to the supply of our physical wants, but to all the varied requirements of our human nature, in the possession and exercise of which its nobility consists.

Life was meant to be a continual progress, and this it could not be were it not that man has much to attain ; it was also meant to be a continual victory, and this it could not be, were it not also a continual struggle, a struggle with physical agents, over which man triumphs by his intelligence, a struggle with evil dispositions and inclinations vicious by excess, over which he triumphs through the exercise of his moral feelings, a struggle with the pride of his own heart over

which he triumphs by the exercise of his religious convictions—a struggle with nature without, a struggle with himself within, a struggle in which the exercise of all his faculties and capacities is called forth, and by which they are developed, strengthened, and perfected. These are the triumphs which in this present life we are required to effect, a series which rise from earth to heaven and bear the victor with them,—a series for which there is no other secure and sound foundation, no other so ample and so propitious a field, as the well-regulated cultivation of those arts which advance and adorn humanity.

### CHAPTER III.

#### INDUSTRY THE NATURAL FOUNDATION OF THE PROSPERITY AND FRIENDLY INTERCOURSE OF NATIONS.

THE productive industry of a nation is an exponent of its energy and intellectual character developed in relation to those resources of natural productions which it has at command—not that these material resources create its industry, its industry is created by its own intelligence and activity, of which the means at command, or the natural productions which providence has placed at its disposal, become the channels of its progress.

A nation without energy, and reduced to a low degree of intelligence, will neglect those natural sources of wealth and prosperity, which a more enterprizing and intelligent people will turn to a profitable account ;—it will pass by with indifference the hidden treasures which nature has prepared for those who by well directed labour and perseverance seek to obtain and profit by them—it

will disregard the capabilities of the soil, and remain regardless of the facilities afforded for commerce.

But these facilities and capabilities, and these magazines of materials laid up in store, to assist in the world's progress, and in the developement of the destinies of the human race, may not remain unappropriated and unapplied. In the appointments of creation nothing is useless, nothing has been made in vain—but all has been designed to the multiplication of life, to its support and developement under all its forms, from the lowest creature in the scale of being to the highest. Throughout the whole extent of nature and providence, there are appointed means to ends, and purposes ordained to be carried out, which cannot with impunity be disregarded ; and as in the affairs of the moral and political world, indifference and incapacity lead to subjection and disgrace, and those who are unable to rule themselves, soon become in the natural course of things, the servants and slaves of others ; so do we find among nations, that those who are not capable of advancing the civilization of the world, and of contributing to its onward progress, or who are not willing to do so, become eventually subjected to those who are, and the sources of prosperity which they were unworthy to possess, are made the property of others, who both can, and will apply them to the purposes they were intended to serve.

In the success of industry, the great family of mankind may rejoice together—its interests are here the same, whatever causes may have divided it, and set the various members at enmity with each other, here is a natural bond of fellowship in which they are all required to be united—in which each producing something peculiar to itself, characteristic of its habits, its customs, and manners, indicative of its tastes, its feelings, and its senti-

ments, may contribute to the general store for the supply and support of the whole.

Industrial prosperity depends much less on the resources of territory than on those resources which the character of a people contains within itself: intellectual and moral energy will always procure the means of developing its powers, though the direction of its activity will be influenced and controlled in a great degree by special circumstances, and by the capabilities which particular countries and localities afford for its application to specific objects. Were not these specific objects different, then would the prosperity of any be difficult, if not impossible, and the advance of civilization would become an impracticable thing; but in the appointed dispensation of Providence it is not so—countries are furnished with different materials—some are rich in corn and grain, some in timber, others are rich in mineral wealth, some produce one thing in perfection, some another, each for the use of the whole, and each derives its chief advantage, not from its own productions, but from what it receives from the others, from the general fund, through its own contribution. Prosperity is thus produced in the most desirable of all ways, by the establishment of friendly relations among the different nations of mankind, and all the members of the human family come to feel that they do indeed belong to the same body, and have mutual need of each other's assistance. Countries more or less civilized always have been, and must be, more or less dependent on one another; and as civilization advances, this dependence is found to increase, and it is observed to be in accordance with the interests of humanity that it should do so, inasmuch as it is a gradual progressing towards that social union among nations which it is no less their policy than it is

their duty to promote, and to which the great advances made of late years in the application of science to the business of life, do obviously tend, more especially that by which distance is diminished and nations brought more closely and intimately together, with other important consequences that arise from free communication ; as also that the intellectual treasures of thought are more thoroughly circulated, and the material productions of art rendered more available to the purposes for which they were designed, so that there is a general advance towards the formation of universal sentiments, as well as of an universal taste. And there can be no doubt but that, in the progress of time, this universality will become more and more manifest, and as the empire of sound knowledge becomes more and more extended, and the reception of universal principles of truth more general, so will the blessings of peace and good will, which it is the essential interest of nations, no less than of individuals to cultivate, be better appreciated and more effectively secured.

#### CHAPTER IV.

GREAT BRITAIN THE MOST GLORIOUS EXAMPLE OF THE RESULTS  
OF NATIONAL INDUSTRY WHICH THE WORLD HAS EVER  
WITNESSED.

THE occupation of a people has an important influence in the formation of its character, not only as regards habits and customs and manners, but also as regards its prevalent ideas and modes of thinking ; thus we find that the inhabitants of pastoral and agricultural countries approach in the simplicity of their usages to those

types of a primitive society whose chief cares were confined to the rearing of flocks and to the raising food from the soil ; and their notions of things are observed to correspond—their ideas restricted to narrow bounds, scarcely pass beyond the limited circle of their daily avocations and wants—and they thus present a state of society in comparative infancy surrounded by other states more advanced than their own.

But though the supply of food be man's first and most necessary occupation, without which no higher occupation could proceed, yet if human industry had been limited to this, the world must have remained in a perpetual infancy. At the very dawn of history however we learn that the primary wants of food and raiment being provided for, mankind impelled forward by its felt requirements, and the development of its energies, applied itself to the cultivation of the arts of social life ; the race diffused itself through various climates, cities were founded, productive industry flourished, the sea-shore was sought, navigation commenced, distant settlements were formed, and commerce was established on an extensive scale ; the necessities of mankind urged on the development of their resources along with the progress of science and art ; thus centres of civilization were set up, nations were grouped together, and national prosperity rewarded the most enterprizing. With the growth of commerce, and its free exercise, the mind received a corresponding impulse ; by the activity thus occasioned, comprehensive and enlightened ideas would be formed, and man's notions, no longer limited to the objects immediately around him, would embrace a vast horizon beyond which his mental eye would penetrate the dim obscurity, and his hopes and his desires would stimulate to new acquisitions : the venturous navigator,

enticed by golden fruits, would boldly court new perils, and the results of hazardous undertakings would open up new channels for the advancement of civilization in accordance with the intentions of the Eternal Mind.

So much depends on the energy and enterprize of a people, that these qualities are more than sufficient to counterbalance all other resources. If, however, to these be added the possession of territorial advantages, facilities for trade and commerce, and great natural sources of industrial wealth, then might we expect, under a wise government, conducted on principles of sound policy, and a well-ordered administration of public affairs, that such a people would rise to a high rank among the nations of the civilized world; and if their moral character corresponded to their other qualities, and religion were cultivated among them in spirit and in truth, then might they become the chief among the chief, the envy of many, but the admiration of all.

Such a position has Great Britain gained by the force of her industry, and her strong arm to protect it. Great Britain essentially a manufacturing and maritime country, separated though not removed from Europe, and situated on the border of those waters beyond which the thoughts of ancient men strayed as to an indistinct and uncertain futurity, where, not far before our own day, the dauntless navigator, by science directed, discovered a new and noble world by man forgotten—a world differing greatly from that which had hitherto excited the cupidity of conquerors, and gratified the ambition of the founders of dynasties; a vast and mighty creation that seemed to realize some glorious dream, rather than to revive the truth of a worn-out tradition; lands of a new world awaiting a new civilization, and destined to carry out under more favourable influences,

the development of that civil and religious liberty which had been all but banished from the old ; lands where, freed from the tyranny of long-established abuses, and relieved from the pretensions of hereditary pride, the nations of Europe might form an universal Christian Society around the tree of liberty which had there been planted an offshoot from the British soil.

Great Britain, no less favoured by her geographical position and her natural resources, than by the energetic character of her people and the constitutional form of her government, happily placed between the absolute monarchies of the old world and the republican institutions of the new,—herself once the far west, the extreme outpost of the colossal Roman empire,—great in her means and great in the application of them, encircling both hemispheres in her gigantic embrace, and directing her commerce to every point of the compass—Great Britain, raised, in the dispensations of Providence, to the highest responsibility of dominion and power, the Queen of Nations, the mistress of a mighty empire on which the sun ever shines—an empire conquered by her industry and defended by an invincible sword that turns in all directions,—Great Britain herself affords an incontrovertible demonstration of the fact, that if there be one course of human conduct more conducive than another to the prosperity of a people,—if there be one system of policy more than another, which God has ordained and blessed to the benefit of mankind and the manifestation of His glory, it is that which consists in the well-regulated cultivation of the arts of Peace.

## CHAPTER V.

THE WORLD'S INDUSTRY IS THE WORLD'S ADVANCEMENT.

WE need not pause to inquire into the particulars of that individual good which industry disseminates through all ranks of society, from the honest artisan who lives by his daily labour, to him who lives on the fruits of the accumulated labour of others ; it will be sufficient to observe, that in the supply of the continually increasing requirements of civilization, civilization is itself advanced, and all who participate in its progress advance also. Through the operation of industry, consolation and comfort are carried to the otherwise forlorn home ; hope smiles, and gladdening prospects cheer the workman's breast, discontent disappears, and vice with its ensnaring wiles is put aside ; he feels the necessity of public order, and desires public security and peace ; his moral feelings are enlisted on the side of his personal obligations and interests ; with the love of truth and justice for their own sakes, he is brought nearer to their Author, and in the conscientious discharge of his duties as a good citizen of this world, comes to learn the benefits of religion, and to experience the blessings it confers.

There are histories recorded in the heart, which, were they written out, would place the promoters of industry the highest among the benefactors of the human race.

That which is capable of transforming a degraded population of paupers into a nation of freemen, enjoying all the comforts of life, reaping all the benefits of well-regulated moral feelings, and participating in all the blessings of a religion of redemption and reconciliation with God,—that which is capable of effecting this, of laying the foundation of future happiness in the esta-

blishment of a present prosperity, must surely be the most important of all objects which can occupy the attention of mankind; and this is effected by industry, this is the natural consequence of the well-directed cultivation of the arts of Peace.

If therefore the world's industry be the world's advancement, and the measure of it, what subject more deeply interesting can be offered to the philanthropist, what spectacle more gratifying can be presented to his view, than the union of that industry brought together for the world's consideration !

In the exposition of the actual state of the arts and manufactures of civilized nations, we observe to what extent the science, the ingenuity, the taste and perseverance of man have converted the materials with which nature has furnished him for the advancement of the general good; we learn how far he has cultivated his faculties, to what extent he has profited by the opportunities afforded him, and what account he has to render of the result of his labours.

A general invitation to all nations to exhibit together their skill and attainments in the cultivation of the arts of Peace was worthy of the mind that conceived it, of the people among whom it was proposed, and of the century in which it was carried out—a century that will henceforth bear to all succeeding time this distinctive record of a great epoch in the history of the world's prosperity. From the middle of the nineteenth century a new industrial era will date, and that era will be for ever associated with the name of that illustrious Prince to whom this demonstration is due—a Prince who has not only thoroughly identified himself with the best interests of his adopted country, but in whom every liberal science and every art that can adorn and advance society has a generous friend and an ardent promoter.

To his Royal Highness Prince Albert the origin of all the good which this Exhibition has yet effected, and will effect, must be ascribed. The announcement of it produced throughout Europe and in more distant lands a thrill of excitement—a burst of admiration. Governments, jealous of the skill and productive energies of their peoples, entered warmly into the proposal; their people responded to the call, and forthwith fabrics were set to work, and objects of art projected, and accelerated to completion; and the desire to show what each and all could do, awakened a noble emulation in the industrious world. The note of preparation in one hemisphere was re-echoed back by the other, and a profound desire for its success was universally shown. Nor was this desire without its more immediately beneficial effects. Dark clouds had gathered around the political horizon, and overshadowed with their portentous forms the Danube, the Rhine, and the Elbe, threatening to involve all Germany in the horrors of an internecine war; and when Europe stood appalled at the formidable preparations that had been made for the onslaught,—when the lightning was ready to leap forth, and the foul-mouthing thunder awaited but the word to rouse with its awakening peal the avenging spirits scattered through the earth,—as by a sudden charm the scene dissolved, the black clouds disappeared, the sword of death was sheathed, and the olive-branch of peace triumphed over the banner of war. Then might the Fatherland rejoice, and attentive Europe clap her hands with joy; the danger had passed, and the rivalry of nations, and their struggle for supremacy, and their appeal to arms, were transformed into the wise emulation of seeking to excel each other in the productive arts of Peace. Austria, with her usual perseverance, completed her arrangements; and Prussia,

zealous for German honour, continued and finished hers. Thus the preparations for the great festival of human industry, to be held in the British metropolis, which the first access of angry feeling had temporarily thrown into the shade, recovered their importance ; and the direction that had been previously given to the thoughts both of rulers and people by this announcement, assisted in withholding them from the unhallowed aggression of war, and leading them back to the desirable continuation of Peace.

The exposition of the Industry of all Nations, to which the whole world was invited to contribute, may justly be regarded as the most important manifestation of human skill and ingenuity which history has ever been called upon to record, as the most satisfactory evidence of that progress which it is the interest of all to cultivate, no less than it is the will of God that they should.

When, in the metropolis of the Roman Empire, Augustus closed the temple of Janus as indicative of universal peace, and the world hushed to repose, after long centuries of sanguinary conflicts, awaited the dawn of a new era, in which a new civilization was to take its rise, and a new life to begin, this harbinger of better things to come did not afford a more gratifying spectacle to the citizens of the Roman world, than did the opening of the great Temple of Industry in the capital of the British isles afford to the whole human race, of the progress that has since been made, and of the benefits which must ever attend the united efforts of all nations for the promotion, on Christian principles, of the universal good.

As the expression therefore of a great fact in the history of the world's civilization, this exhibition will be recorded as the memorable event of the century in which it was produced, and will be an imperishable monument

to the memory of the illustrious Prince who conceived the happy idea of it, and through whose perseverance and energy it was successfully carried out.

Nor may we here omit a passing tribute to that lamented British Statesman, who took a leading part in the promotion of this exhibition, and whose policy it in a manner commemorates—the late Sir Robert Peel—who, by the establishment of that wise principle of political economy, which creates industry by removing the impediments to it, and increases the resources of a country by rendering labour more certain and more productive, gave as distinguished a proof of his patriotism as he did of his statesmanship. In the final achievement of that great man, we behold the act of one who shewed that he knew no other party than his country, and obeyed no other authority than that of an upright conscience.

For some time the finances of Great Britain had been in a declining state, the expenditure exceeded the income, and commerce suffered ; the Whigs, then in power, in vain sought a remedy by increasing the imposts. In 1842, Sir Robert Peel was called upon to accomplish that in which his predecessors had failed ; he did so—he boldly grappled with the difficulty and overcame it. The system he adopted was the reverse of that which had previously been followed, he no longer sought a revenue by the increase of imposts, but by removing them, and substituting in their stead a tax from which the poor were exempt. This was not merely a plan of finance, it was the carrying out of a profound principle in political economy. He sought to give to the labouring masses a noble pledge of the solicitude of the government in their behalf, and to assure them of the sympathy of the rich, and of those in better circumstances than their own. The patrimony of the poor is their labour.—Sir Robert Peel

sought the means of stimulating to labour, and of rendering it profitable and abundant. He reflected that the cheapness of food was required for this, and accordingly the primary necessities of life were relieved from duties. Thus a new impulse was given to labour, manufactures recovered, profits increased, the imposts that remained became more productive, and the finances of the country were more than restored.

Humanity had reason to rejoice, for England was saved from the contagious influence of revolution, and in the midst of the convulsions of kingdoms and the overthrow of governments, rode out the storm in safety—a happy illustration of the influence of well-regulated industry, a bright example of contentment and peace.

From that time the revenue of Great Britain has continued to increase, and her finances have become the most flourishing of those of any country in the world—a worthy pattern of that policy which refuses to augment the wealth of any one class at the expense of another, and that in seeking to increase and develope her own industry, stimulates other nations to the same course; and thus raising herself to still greater prosperity and glory, bears others with her, and renders her people happy in the benefits she confers.

## CHAPTER VI.

IN THE INDUSTRY OF MANKIND THEIR NATURAL BOND OF  
UNION CONSISTS.

HUMANITY teaches us to regard all nations as so many societies whose happiness it is our interest, no less than it is our duty to assist in promoting, and whom we cannot injure without doing violence to ourselves. It represents them as branches of the same paternal stem, more or less advanced in civilization and enjoying a greater or lesser portion of the knowledge of moral and religious truth; it considers them as members of one great family, as children of different ages and dispositions, habits and manners, among whom the Father's goods have been divided according to the capacities and talents, the energies and character of each. Philosophically the human family is one, whatever different aspects and characters it may present. Scripture also thus speaks of it, and Christianity thus regards it—a society of immortal souls for whom Christ died and rose again—a unity of many members in one body, of which, when one member suffers, all the members suffer with it. This which has been applied to a particular society, the church, is true of all societies which have an object in common; it is true of all classes in a state—of all states collectively. The interests of mankind are essentially the same, and as the permanent prosperity of any portion of a people is incompatible with the depression and suffering of any other portion, so among the nations of mankind the prosperity of any one depends more or less on the prosperity of others, and so of all. This, which the science of political economy shows to be a law of the

prosperity of nations, is just that which *à priori* one might expect would be the case from the known universal effects of other general laws by which the beneficence of Deity is demonstrated in the greatest conceivable amount of good being thereby obtained for all. Every day furnishes new proofs, not only that nations cannot profit by the misfortunes of their neighbours, but that the misfortunes of their neighbours bring, sooner or later, misfortunes on themselves ; and the object of this law, or one reason at least why it should be, is no doubt to promote and enforce the observance of good will and benevolence among men, by showing that it is their interest to cultivate these qualities, and compelling them to do so, if they would derive from this law of nature the happiness it was intended to confer.

Another consideration here presents itself—not only is this the evident will of God, but there is a motive for this will, and that motive is the **GLORY OF GOD**,—the glory which God has, not only in the happiness of man, but also in the manifestation of his wisdom and goodness through the manner in which this happiness is brought about—a glory which is as the reflection of his own all-comprehensive love from the minds of those voluntary agents whom he created in the likeness of Himself.

As in physical science, a development in any one direction assists the development in every other, so is it shown in that most important of all sciences, which considers man in relation to God and to our neighbour, that whatever advances the well-being of mankind in any one manner contributes also to its advance in every other. Now that which does so most effectually is the development of industry on Christian principles ; that is, according to the requirements of our human nature, in

reference to its entire constitution, physical, intellectual, moral, and spiritual ; in reference to its prospects in this present world, and in reference also to those views of eternity, which God has clearly set before us in the Gospel of his Son.

The ultimate object of all Evangelizing is the restoration of God's image in the human soul—the renovation of a right spirit within us—a spirit of love to God and to one another. And as the life of the soul is in its union with God, so to perfect the life which is in *us*, we are required so to live that the will of God may be made evident in our wills, and our ways be made conformable to the workings of His eternal laws. Happiness can reach us through no other means, for God is just. When our blessed Lord, in his teaching, said, “ If any man will do his will, he shall know of the doctrine whether it be of God ; ” so may it be remarked of all laws of Divine origin, that he who observeth them to obey them, shall know of a truth from whence they are, and shall have their benefits confirmed in himself.

As a man cannot love God and hate his neighbour, so neither can he love himself and be indifferent to the welfare of his neighbour ; one object of which law is to unite mankind together in the bands of mutual kindness and reciprocal good will, no less for their own interest than for the glory of God, and the carrying out of that great scheme of the Divine economy, of which to us this present life is but the beginning.

The demonstrations of science and the assertions of Scripture do here, as they must in every instance, when the latter are rightly received and thoroughly understood, confirm and strengthen each other ; for truth is universal whether it be read in nature or in revelation.

Industry was from the beginning man's appointed por-

tion on earth—the first recorded command of God is,— “replenish the earth and subdue it.” Even in that fruitful garden of primeval bliss which the Lord planted for the abode of man ; where with a clean heart, and a right spirit, and a conscience void of offence, man walked with God—the loving soul in union with its author—even there man had his appointed occupation, he was required to dress that garden and to keep it. When subsequently the soul was separated from God by sin, and those intimate relations once existing between the Creator and the creature were dissolved by disobedience ; then, with the change in man’s disposition, his necessary labour increased, but its recompense was not withheld, his daily bread would still thereby be forthcoming ; and not by bread alone doth man live, “but by every word that proceedeth out of the mouth of God.” If therefore there be one thing more than another which God has commanded and blessed, it is Industry ; that industry without which the world would be as a howling wilderness, and man a wild, unsocial animal. By labour God ordained that man should live and prosper in the world and have riches in possession ; that physical nature should be subdued to his purposes, that his intellectual faculties should be cultivated to the advancement of science and art, and that his affections, his desires, and his feelings, should be carefully kept and trained to a continual growth in religion and virtue. In the harmonious relations of created things established in reference to these arrangements, a full and ample field is afforded for the developement of human powers, and the realizing of human hopes ; herein is the wisdom and goodness of God manifested, and His glory and His honour require that they should be diligently observed.

It has been well remarked by an eminent divine,\* when speaking of the evidences of God in creation, that, ' If one train of thinking be more desirable than another, it is that which regards the phenomena of nature, with a constant reference to a supreme intelligent Author. To have made this the ruling or habitual sentiment of our minds, is to have laid the foundation of every thing which is religious. The world henceforth becomes a temple, and life itself one continued act of adoration.' But this is not all—not only is such the state of mind to be desired, in reference to material nature, it is still more to be desired, in reference to man's intellectual, moral, and spiritual nature—in reference to the phenomena of our minds, in reference to the regulation of our thoughts, of our moral feelings, and of the authority of conscience ; to have a constant regard in these to a supreme author, and to make this the ruling or habitual sentiment, is not merely to lay the foundation of every thing which is religious, it is to raise the goodly super-structure itself, and to realize in ourselves that which God has ordained ; it is to become " one with God," and to have the blessed assurance that He is of a truth indeed, within us, working in us and with us, both to will and to do of His good pleasure.

\* Dr. Paley.

## CHAPTER VII.

IN NOTHING IS THE WISDOM AND GOODNESS OF GOD IN CREATION MORE MANIFEST THAN IN THE PROVISIONS WHICH HAVE BEEN MADE FOR PROMOTING, THROUGH THE OPERATIONS OF INDUSTRY, THE WELLBEING OF THE WHOLE HUMAN RACE.

THE profound philosopher and sublime poet, Dante Allighieri, in his imaginary voyage through the feigned\* infernal regions, relates among other discourses of his guide and preceptor Virgil, one, the subject of which is, the origin and required course of human art. In this discourse Virgil informs Dante that Philosophy, to one who understands her, teaches in various places that nature proceeds from the Divine mind and its operations, and that if he attentively consider what Aristotle has delivered on this subject in the early part of his book on Physics, he will find it stated that human art follows nature, as the disciple follows his master, as closely as it can, so that human art, thus to speak, is one removal only from God, and that if he recall to mind what is recorded in the beginning of the book of Genesis he will be convinced that from these two sources God and nature, art is required to take its origin and to advance the human race.

And art does so when established on this foundation and followed out in accordance with these principles—it advances the human race to good, to the end for which it was created.

Philosophy and Scripture are here agreed. Nature is the creation of the Divine mind, art is born of the human mind, derived directly from the Divine, and is developed through the means afforded by nature. Art

\* Feigned, because here purely ideal.

is the world of man's creation, the application to the purposes and institutions and requirements of society, of all that God has placed at man's disposal, and brought within the sphere of his intelligence.

Art, to answer its legitimate and appointed end, must be exercised in accordance with those laws which God has ordained as well for the support and regulation of physical nature, as for the support and development of that intellectual, moral, and spiritual nature which distinguishes and characterizes man. The cultivation of science and art on these principles is a carrying out of the Divine will, in obedience to the eternal decrees, for the advancement of the human race, and for the glory of Him who created it.

Whatever, therefore, promotes this in the appointed way tends to further the Divine intention, and whoever assists in this good work becomes, in a manner, a fellow-labourer with God. But the purpose for which industry was ordained, and the end which it was intended to serve, require to be kept steadily in view, otherwise this universal instrument of good may be perverted to the production of much evil;—occasional variations in its operation may take place within certain limits, but these will, in the nature of things, when industry and commerce are unfettered by injurious restrictions, eventually correct themselves, and it will be found here, as is observed in the phenomena presented to our contemplation by the most perfect of sciences, that there is a point of stable equilibrium, about which all opposite conditions and interests seek to accommodate themselves to the maintenance of universal order.

The industry which God has blessed is that which works with God to the well-being and happiness of man,—all other industry than this is not of God, but is affiliated to

that deceiver who was a liar from the beginning. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." (Proverbs xiii. 7.) The desire of riches for their own sake, and the hastening, by unscrupulous means, to obtain them, and the pride of their possession, these are the rocks and shoals on which industry, when unfurnished with moral motives, and wanting the just guidance of a correct conscience, and the support of religious principles, is in danger of being shipwrecked; and though it escape for a season, yet are the results of such industry disastrous, and its fruits have the bitterness of death. Temptations will present themselves to which the feeble-minded, and the fraudulently-disposed, and the selfish man who hath not God in all his thoughts, will become an easy prey, and will fall into the snare their own depravity has prepared; though reason, had they listened to her voice, might have preserved them from it, and of which they would never have been in danger had the will and the reason been ruled by an upright conscience. Hence religion and morality, through which the purity and vitality of the conscience is preserved, its authority maintained, and its decisions respected, are the foundation stones on which the whole fabric of human prosperity is built up. And industry, which is the appointed means for raising this goodly edifice, the machinery required for its erection, is only available to this purpose, when its operations are conducted according to His will, who in appointing labour as man's portion on earth, not only blessed that labour to our present prosperity and increase, but blessed it also to our eternal good.

Such, indeed, is the wisdom and goodness of God, manifested in the harmonious relations between the constitution and final prospects of man, and the constitution

and ordained purposes of nature, which the successful cultivation of science renders every day more and more evident, that the surest and most advantageous means by which productive industry is increased, and its benefits augmented, are found to be just those by which civilization, and morality, and religion, are most effectually advanced, by which peace and good-will among men are best promoted, by which the relations of life are made to produce the greatest amount of human happiness, and the outcasts of society, and the benighted of the earth, are brought back to the bosom of the one only family, under the paternal blessing of the one only God.

## THE END.



